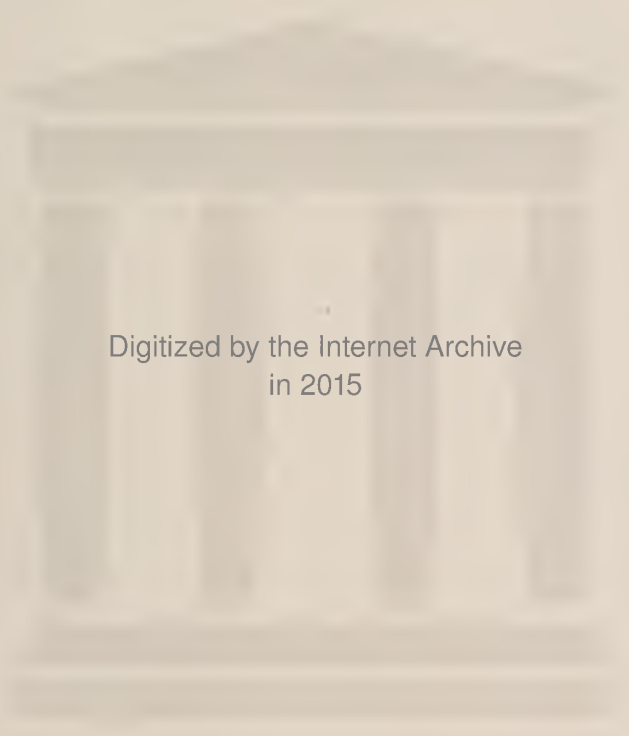


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THEOLOGICAL SEMINARY



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THE
FIFTY-SEVENTH
ANNUAL REPORT
OF THE
AMERICAN MADURA MISSION,
FOR
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Madura:
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REPORT.

IT is the object of this report to set forth briefly the workings of the American Madura Mission for the year 1891. During the past year the force of missionaries in this mission has been small, smaller in fact than at any time in the past thirty-five years. Almost every missionary has had charge of two or more stations. Notwithstanding this there have been added to our number this year as the result of previous seed-sowings and present effort upwards of five hundred Christian souls. The year has been one of heavy burden on account of fewness of laborers but our minds are cheered by the return of two of our missionaries, Rev. James E. Tracy and Rev. J. P. Jones with Mrs. Tracy and Mrs. Jones, who have been home on furlough and now return to India refreshed by a season spent in the invigorating climate of America. We also welcome to labor with us ~~Rev.~~ W. P. Elwood and Mrs. Elwood and Rev. G. W. Wright and Rev. Edward P. Holton. Thus reinforced the outlook is cheering indeed.

The Missionaries.

During the year we have lost by death one of our missionaries here on the field; and four others have died in America. On the last few pages of this report will be found more extended remarks concerning them.

On Nov. 6th little Edward Montague the son of Dr. and Mrs. Van Allen was removed from his parent's loving embrace and taken to a brighter world.

On Nov. 11th the home of Mr. and Mrs. Jeffery was made glad by the birth of a little daughter.

In the first part of the year Mr. and Mrs. Humphrey were obliged to return to America on account of Mr. Humphrey's ill-health. They had been of great service in the Pasumalai College during the absence of Dr. Washburn and were able to hold out barely till his return.

The health of the missionaries with the exceptions noted above has been good, though some are much worn from overwork.

During the last two months of the year there was a very serious cholera epidemic in the Madura District. It began in the city of Madura and was of a very virulent type, it being fatal with nearly all persons who were attacked. Pastor Yesadian of the East Gate Church was among the victims. After sixteen of our native Christians had died, and among the Hindus several hundred, the disease seemed to lose its virulency and later the scourge died out entirely. Scarcely had it ceased to rage in Madura when it appeared in the villages about Madura. In these villages it is now very bad and some of our Christians have died.

Last year and the year before, due to a partial failure of the rains, scarcity, and in some districts actual famine, has prevailed. This year as September, the time for the rains to begin, came and went and the sun from a cloudless sky still shone on a baked and scorched earth it seemed certain that the fearful famine scenes of 1877 and 1878 must be repeated. However, the rains though late came and in most districts there was a fair rainfall. The Madura District received even more than an average, though it all came in a few days and it is certain that actual famine will not prevail here this season, but other districts were most unfortunate and even now famine has begun in several of them. The distress is widespread and Government has begun relief works and famine kitchens. The failure of crops in surrounding parts is making the price of rice high here and this will raise very seriously the expense of our boarding schools.

Pastors.

We have at present eighteen ordained native pastors. They are men of a good degree of education, nearly all having been trained at Pasumalai. They fill their positions with satisfaction to the people and to the missionary.

The Christians as well as the Hindus look on these men with regard and their conduct is such as to inspire respect. They no doubt notably elevate the moral and religious tone of their neighborhood and district.

Their salary is met from funds raised in India, and their support is not a tax on home funds.

Extracts from their reports will be found in the Appendix.

Catechists.

Another valuable class of our native agents is our catechists. They are the grade next to the pastors. They are men of some education and the rule among them is earnest devotion. Their life is a difficult one being surrounded by the dense ignorance of village life. Once a month the missionary meets these men and not only by his presence but also by association with each other, they are cheered up, new life is breathed into them and they are kept at their best. At these monthly meetings reading matter is also often supplied to them by the missionary.

Being men of quite as much if not more information than others in the village, and moreover being much better educated they soon come to be looked up to and stand well among the people. Dwarfing as are the circumstances of their life they still are developed enough to be above the people and to lift them to a higher plane. The catechists' wives are women of education usually, and do much good.

It would be well if better means were at our command

to supply our catechists with reading matter. They are men for the most part quite capable of comprehending it if it were within their reach.

Teachers.

We have 203 schoolmasters and 73 schoolmistresses. In the villages it is frequently the catechist who also is the school teacher. He has his little building of perhaps 15 by 30 feet in dimensions, walls of mud and roof of thatch, and in this building Sunday by Sunday he holds preaching services and on week days, school exercises. It is largely through the work that is done in these little school-houses that the truth is permeating into the minds of the people.

It is evident that Christianity and its truths are becoming widely presented and intelligently known, not only in the large centers but in every nook and corner. According to the recent census the increase in native Christians in the Madras Presidency has been 23 per cent. in 10 years.

Churches.

Of these we have 37. They are generally prosperous and none of them call upon the home society for the support of their pastors. During this past year times have been so hard, and the conditions of life so difficult, owing to the failure of rains and the partial famine, that collections have been difficult but with it all no complaint has been heard and some churches have increased their contributions. When these churches were first established the work was carried on entirely from home funds but now a large measure of self-support has been reached.

In Madura a new church was organized in September, the Madura North Gate Church, and the catechist who had labored in the congregation was ordained as its pastor. It has a membership of forty-six.

The East Gate Church suffered severely in the cholera epidemic, and lost its pastor as well as other members. Rev. E. Yesadian had laboured among this people four years and had made his influence felt in many directions.

The care of the church has been much lightened by the willing co-operation of many of its members in maintaining its activities.

Congregations.

It has been the policy of this mission since 1844, or ten years after its first beginnings, to receive people not only as full members but also those who wish to be put under instruction. The former are classed as communicants and the latter as adherents, but all are denominated as Christians. They are so called by their heathen neighbors, and are treated in every way, including persecutions, as the communicants. After being instructed, they are received into full communion. We have here and there adherents in new villages but in each congregation, communicants. The gain in congregations this year has been eight.

It often happens that in a village where the only means of Christian knowledge has been the visits on itineracy of the missionary or native pastor, that the Spirit of God has been working in the hearts of the people and suddenly this is made known by a deputation visiting the missionary and saying that a number of people there wish to become Christians. This number who have banded together in the village for this purpose is often 20 or 40 and may be over 100. It usually includes leading men and is surely a popular movement. But these people though they have come out and have so incurred persecution are still ignorant and on account of their ignorance, weak. Unless they can be put under instruction at once and so held they will fall back. Just at this point is a difficulty and one which sometimes comes as a dark cloud over the whole scene.

It is the difficulty of finding a good catechist, but more than that the difficulty of funds for the erection of a place of worship and for the catechist's support.

Mr. Noyes writes:—"In Periakulam Station there are now forty-seven Christian congregations with 2,787 members and six organised congregational churches with a membership of 703, of whom eighty-three have been added during the present year. One new Christian congregation of thirty families has been received and a flourishing school established for them. 1,675 Rupees has been raised for church building and the support of the native pastors. The Kombai church besides supporting their pastor has contributed Rs. 120 for the erection of their new church and the new congregation has given Rs. 100."

Mr. Perkins writes:—"In Feb. thirty people in Ahavelipatti, in March sixty-seven in Varnankulam, in April thirty-two in Karadipatti, in July thirty-nine in Neeravi Karisakulam, in Aug. ninety-eight in Tumissenapatti and in September thirty-three in Kamuthi joined us. Besides the above large additions, we received in different villages small numbers, such as two, three or five which being the total up to more than 300. Among the numbers who came from Neeravi there were twenty-one men of about thirty years of age who came with their wives and desired to be numbered among the Christians. On making further enquiry, we found that the prime mover in leading them to become Christians was neither pastor, catechist nor missionary but their old father who, strange to note, had not become one himself. He had urged his children saying 'the Christian religion is true, join it, I cannot because I will lose my employment.' His employment is taking the offerings made to a certain village deity and after offering them, he is permitted to take them away and use them for his own wants. Thus he gains a fair livelihood—a strange and unusual advocate for Christianity and yet the man represents a large class of Hindus, who are secret believers in Christ, and yet are deterred from giving up business interests and

livelihood in order to follow Him whom they acknowledge to be Divine. This class of secret believers are not usually chronicled in mission reports. From what can be seen in this field and what I have heard from the ladies of their zenana work I am led to thoroughly believe that these secret disciples number hundreds and though not confessing Christ yet we do not despair, but leave them in the hands of Him who gave to timid Nicodemus power and grace to come with spices and aloes to the burial and thus be numbered among those who loved at a time, of all times, that tried the disciples' faith and allegiance.

"In another village where several had joined us, after three months we had the sorrow and chagrin of seeing all but one of the little band relapse. The itineracy had done much work there, the result of which was that a number of people embraced Christianity. But even while we were holding our meeting there, the trouble commenced. The jeering bystanders were looking on trying to interrupt our service which had to be held in the open air as we had no church or school-house and the little huts of the people would not hold the number. While our heads were bowed in prayer the words came from the heathen 'What is this, what are they doing now, ha, I see, playing hide and seek.' While our preaching was going on some in the crowd said to the new congregation, 'You are very secure now, wait till to-morrow, when the white man goes and see what becomes of your cattle.' The roofs of twenty of the houses had already been burnt down by their persecutors and true to their word, after the missionary, pastor and six preachers had left, the fire of persecution became fierce and hot. The cattle were driven off and other misdemeanors were committed. The people brought charges in the Court against their persecutors but when the day of trial came, such had been their suffering and such was their fear that the poor creatures were afraid to testify against their masters, but actually said, 'No, these are not the men who burnt our houses; no, these are not the men who carried off our cattle; no, these

are not the men who beat us.' So the case was dismissed and they went back to their villages submissively bowing to their cruel masters, submissively obeying the command to leave Christianity.

"Poor creatures, when I next visited the village, they were ashamed to meet me, so went out into the fields or otherwise absented themselves. But they need not have feared the missionary who would not have upbraided them but only have pitied them in their sore trial. However, our hearts were gladdened by the words of a bystander. 'There is one young man who has not gone back' 'Call him quickly' I said, and presently he appeared, modest but firm. A young man of about 22, 'So you are the only one left of the members who confessed Christ last March.' 'Yes Sir.' 'But did they not persecute you?' 'Yes Sir.' 'But will they not continue to persecute you?' 'Yes, but so let it be, I am not going back.' 'Thank God.' I said, and looking about for a place to pray and finding no friendly house or retired spot, we kneeled where we were in the street with heathen all about and commended this brave lad to the care and keeping of his Saviour.

"In the large town of Kamuthi, after many years of patient toil the faith of the workers has been rewarded this year by the accession of thirty-three souls. As it was an important place, and a centre of our work, we felt that we could not give up our work there. Five years ago an earnest worker sickened and died there. Two years ago, a bright young man who was doing the work of an evangelist in and about that town was taken with cholera and died. In May of this year the evangelist died and still no converts, and the only few Christians in the place were traders who came there only for a few months of the year and then went south. Still the pastor pressed me to hold on in faith, notwithstanding the great loss of money and life, for he felt that a break in the ranks of heathendom was near, and he was right, for in September the joyful news came that thirty-three had boldly confessed Christ and we quickly hastened to the place and organised them

into a little congregation. This is the entering wedge that we have been waiting for, for many months, and now we are reporting great things at the hand of the Lord in that large and important town. Thus is the Lord working throughout the station giving great joy and courage to the workers as they see evidences of His presence in the deepening of spiritual life among the churches and in giving quite a number of accessions from the ranks of the enemy and in impressing a large number who still remain without, of the truth of the gospel."

The Itinerary.

By this is meant tours among the strictly heathen villages where no schools have been established, where Christians have never lived and where Christianity is practically unknown. It is the custom for the missionary to gather together ten or twelve catechists several times a year and going from village to village make plain the truths of the Christian religion. As a rule the people are attentive, and books and tracts and leaflets are given away and sold in large amount. This is a branch of our work which every missionary feels should be developed and is developed to the limit of strength.

Three itineracies this year have been carried on in the Pasumalai Station:—The people, in almost every village visited, gave more attention to the gospel message than ever before, and changes are seen in many both young and old. The people hitherto supposed the Christian religion was only for low castes, now they begin to see that it is also for high castes, by having learned that several of all castes have become Christians. There are three individuals, two of the Kallar caste and the other, a Veda Naik, who seemed to have an earnest desire to become Christians, and they earnestly requested prayer to God that they might become true believers in Jesus. The Holy Spirit, we believe, has begun to move their darkened minds and hearts.

Two young women who were under the instruction of the Bible woman express a desire to embrace the religion of Christ but hesitate for fear of their husbands.

The work during festival days is of no little importance, it being a proclamation of the truths of the gospel by means of personal conversations and addresses and by distribution of religious tracts and portions of Scripture. During the year, 5,430 handbills, 189 religious tracts and books, and 260 copies of Scripture portions have been given away.

Mr. Hazen in speaking of the itineracy, reports:—"Itineracies 15, villages visited 1,551, hearers 68,389. At no previous time have our agents entered with so much zeal and devotion upon this part of our work as this year. They have done twice as much work this year as last. Immense tracts of country not visited by the catechists in their ordinary work have been explored and the gospel seed sown bountifully on every hand. It is hard work and requires much faith, but we are sure that the great harvest time will show much precious fruit from this seed sowing."

Mr. Noyes says of the itineracy:—"Fourteen itineracies have been conducted in the station in which 429 days labor of pastors and catechists has been spent and the gospel has been preached to 19,000 persons living in 117 villages."

In Madura street-preaching is carried on regularly. This always takes place in the evening as this is found to be the time of day when the best attention is given in a place of the size of Madura. Mr. Chandler with all his native assistants goes out about dusk. They take up positions about the town and preach to the passers by. In each place selected three or four catechists or teachers are located and take turns in speaking. Mr. Chandler visits successively the different preaching places.

Last May during the Chitrai festival when the great mass of the people from the surrounding country came to Mad-

ura preaching as is customary at this festival time was kept up constantly for five days throughout the city by sixty or more catechists, aided by the missionaries.

Pasumalai College.

This has been under Dr. Washburn's care again through the year. He writes:—"We returned from the U. S. in December of 1890, having been somewhat delayed by illness at home. We found the University and other examinations, conducted by Government officials, going on while Mr. Humphrey was too ill to attend to his duties in the College. On reopening in January, I found myself confronted with a heavy debt, a reduction in the appropriations from the U. S. and a circular from the secretaries deprecating special appeals to the committee.

"Our boarding establishment was accordingly reduced from 220 to 170 and arrangements made in all departments to carry on the work on a reduced scale. The number on our rolls is thus smaller than for a number of years.

"The year has also been a very exceptional one. We returned to the Madras Presidency by way of Bombay at what is the height of the growing season; but instead of well-filled tanks of water and luxuriant fields of growing rice watered by them, and thriving fields of dry grain, for a hundred miles was a waterless waste of dying vegetation or unploughed and unsown lands. From the time we reached Pasumalai till the 16th of August 1891, but three showers worth recording fell. Famine has actually existed to the south, north and north-west to such an extent that relief works had to be started and soup-kitchens opened, and while things have not come to that pass in our own district the usual rains refused to fall for the first nine months of the year and then the whole ordinary supply of the entire year came down within forty-four consecutive days. Nevertheless, the price of food rose 40 per cent.

and families in moderate circumstances, to say nothing of the poor, have found it very hard to keep children in school at all. It has thus been not only an unusual year but a very hard year for schools with boarding departments.

“The improved organization of the Hindu schools in Madura and their more flourishing financial condition has also had an effect to reduce the number of non-Christian day-scholars from the town and its vicinity who have customarily attended on our schools.

“One other agency has been at work whose effect, though not now manifest, will not fail to appear in the course of a few years when pupils now entering make their way to the higher classes of the school and to service. We refer to the fact that but four of the stations have been occupied with missionaries having preparatory schools, and this for two or three years. As a consequence no choice has been possible in selecting pupils for middle school education and fewer have been presented from which to select classes to continue their studies in higher classes. A complete course at Pasumalai requires ten years of study. How important that those who enter on the whole course, or on the seven or four years course should be the best material in the ranks of our native membership.

“It is not too much to say that up to the present time aspirations for western education have not disturbed the thoughts of the well-to-do classes of our rural constituency. Their farms and their trade and the simple monotonous life of an Indian hamlet fill the hemisphere of their outlook and satisfy their highest wishes. But this class has men of sterling worth in it, men the heads of villages and clans and communal families, able and accustomed to rule in their spheres, who might become most useful men in the church. It is towards this class we are to aim, and from which our schools should be filled.

“HEALTH.—At the height of the drought in July we experienced an epidemic of malarial fever, the like of which I have not known in the more than twenty years I have

been connected with the Institution. So many were ill that the work of the classes was much interfered with for more than a month, only one of those attacked died, and he at his home in Madura, though a number had to give up further school work for the year. The service of a trained Hospital Assistant during the epidemic was invaluable. With the exception above noticed the health of the school has been very good and as heretofore we have been free from the scourge of cholera which has afflicted Madura and the villages about us.

“EXAMINATIONS.—As a school must first of all be a school, that is, perform the functions of an agency of education, we naturally look to the examinations at the end of the year as some test of its efficiency. They are a very inadequate and untrustworthy test but they are the accepted tests by which educational institutions are judged and hence we refer to them here.

“As Indian examinations go, the results of the college examinations were very creditable, 50 per cent. of our students sent up to the University examination having passed as compared with 32 per cent. of passes of all candidates from all institutions throughout the country. In the High School we were also much above the average, but that average was deplorably low. The results in the Middle School were as a whole satisfactory though the 7th standard examination was not creditable. At the examination in method in the Normal School nearly all our candidates were successful as also in the subsequent examination in teaching power.

“Owing to my absence from India and Mr. Humphrey’s failing health the Bible examinations were mostly conducted by the masters in the institution and of these I will not speak; in the Cator Prize examination including the college students and the 6th form in the High School, all the college candidates passed and a large percentage of those from the High School. The committee of the mission visited the Theological Seminary on Dec. 11th, and con-

ducted both a written and oral examination of the nine candidates in the theological class as to which they have reported to the mission.

“The committee of the mission made a visitation and inspection of the whole institution in August and the Government Inspector inspected and examined the normal and practising departments in October. This last report speaks very favorably of the condition of the school.

“TEACHING STAFF.—Mr. H. H. Stutson, B.A., arrived in Pasumalai from America in January to take the place of Mr. D. S. Herrick, B.A., who returned to the U. S. in August of 1890. But he had already stayed five years instead of the three years for which he came. Most of the teachers in all departments hold certificates of professional training. The steady tendency in the educational department and University is to demand work of teachers requiring more technical skill and more natural aptitude in teaching. Inducements and opportunities towards a normal training for teachers are abundantly provided and offered by Government. At the same time the high school course has been extended to three years. This is all as it should be, not that it meets a native demand, there is no native public opinion or demand as to quality in education. The only native tendency in this as in all production is to degrade the product, but the aim is at least to keep in touch with the higher education of the civilized world.

“It is our aim to keep even with the best schools and colleges. And it is this in part, but only in part, which has increased our expenses this year and seriously endangered the school.

“BUILDINGS:—A dining hall and kitchen spacious enough to accommodate 200 or more boarders has been erected this year. It is 87 ft. long by 37 ft. broad, entirely fire and white-ant proof, as the dining room has not a piece of timber in it, and the kitchen no wood except the doors and door and window frames, the materials being brick and iron and stone. This is the first step towards gathering

together the scattered classes of our lower school into a building of their own. It is in contemplation to build five class rooms on the site occupied by the old dining room. The institution will then be very well provided with class rooms—twenty-one, enough, but not one too many and not one not in daily use. The front of the quadrangle has been improved by a verandah along the front of the science room, and Library, and also connecting the College with the Moore Memorial Hall. We are in much need of twenty, separate dwelling and study rooms for college and theological students and masters under training in the Normal School, and also of a gymnasium.

“The College Church which is also the station church is still ministered to by Mr. Barnes. Thirteen members have been added to it by profession; of these, eleven are pupils in the school, one of them came from the Roman Catholics and another from the Hindus. As my attention was called to the number of those who had themselves individually come out from Hinduism or Romanism after they were of an age to choose distinctly for themselves I one day asked all in the school who were thus new comers on their own choice to meet me. Twenty-one presented themselves and there were a number more who failed to put in an appearance. No fewer than twenty-five such young men are in attendance on the schools or college. A very few of these are grown up young men who cast in their lot with us when their fathers came. Most of them came alone, and the great majority against the opposition of their friends and family, while some of them have borne for years the bitterest persecution of near relatives. Europeans and Americans are apt to underrate the virtues of Asiatics. They instantly discern their weak points which are mostly of another class from those of occidentals. The Hindus, too, are very sensitive to public opinion and to ridicule, but there are not a few young men here who have faced meetings of their heathen caste-people and boldly answered for the faith that is in them. They have braved ridicule, endured insults and stood firm to their colors in spite of all. Daniel

and his band are not dead. They are to be found in every Christian Mission in India and some of them in the Madura Mission and in Pasumalai.

“Near the close of the year three young men have come to us at the sacrifice of family ties, one fled away from home with another boy three years ago, but was sent back with his father on the promise that he should have liberty to live as a Christian at home. This he was not able to do and he now comes out leaving all for Christ. The family are land-holders in comfortable circumstances. He is intelligent and zealous and has made a good beginning here.

“Another is a young man of about the same age, say twenty-one, of quiet, winning face and manners. When his uncle with whom he lives learned that he was inclined to be a Christian, he prohibited his attending our school or service or associating with Christians. In course of time he left his village to find a home with us at Pasumalai.

“The third is the son of a village magistrate. He is the man who was so affronted by our catechist sitting in a chair and dressing in a jacket that he called him to account for these innovations on good old caste-customs and threatened to burn down his house, if he did not reform. The magistrate’s son in the meantime began to frequent the catechist’s house to learn of him; and in due time a rupture occurred between the father and the son which sent the son to Pasumalai. Thus our work goes on. I have while writing this report the best evidence of the good character of another of our young men who came here from Ceylon and returned two or three years after, a firm Christian; and while some fall away the great majority honor their profession.”

Mr. Stutson says:—“The Pasumalai Y. M. C. A. has undergone some changes this year. The old Association has been divided into two: a junior and a senior branch. It was thought that the younger members could do more effective work alone.

“The aim in the Association has been to induce each member to go to work for the Master in some way. In furtherance of this the first step has been to make each one feel that he has a share in its meetings and that the responsibility of doing all he can in support of the work rests upon him as a member.

“Mr. L. D. Wishard of the International Committee visited us early in the year and left behind him feelings of encouragement and plans for further effort. Mr. David McConaughy of the Madras Association and Secretary of the National Committee also visited us, and in addition to the addresses made to the Association, favored us with an illustrated lecture on Palestine.”

Schools.

These are one of our most efficient means for building up an intelligent and firm Christianity. In Madura town alone we have thirteen schools.

Of the five schools which are especially for girls Miss D. T. M. Root reports:—“In addition to the four Hindu schools that have been under my care, I have this year opened two new schools, one for boys and girls in connection with the work in our Madura West Gate Church, the other for Mohammedan girls. The school in the West Gate was opened in July. The Mohammedan school was opened in October. One of the Madura officials who is a Mohammedan, first brought the subject to our notice. He is an educated man and liberal-minded, and it was through his influence that the opposition of the people was overcome. Although there were many deaths from cholera in that quarter soon after the school was opened, yet during that time there was an average attendance of twelve. There are now forty-nine children on the roll.

“In December the annual Government examination was held and a large proportion of the children passed. The

Government grant was Rs. 1,434, a gain of about Rs. 400 over last year. In addition to this sum we have received from Government about Rs. 15 in rent grant. The pupils do not pay any fees at present except a small sum for English, but we shall try to collect fees after this year's examination.

"The attendance at the Hindu Sunday-schools has been more regular this year than last. The children have studied the international lessons and have followed both the Old and New Testament lessons with great interest."

Our schools for boys in Madura are under the charge of Mr. Chandler. They are all in a prosperous condition.

Of our Girls Training School in Madura Miss Noyes writes:—"In this school there are two main divisions, a Normal and a Practising department, the latter including the Middle School and all classes below, and the former, the higher and normal classes. The staff now consists of the head master, three assistant masters, a training mistress, the head mistress of the Primary School, and two assistant mistresses. The places of two mistresses who left early in the year were supplied by trained graduates of this school.

"By the advice of the Inspectress of Girls Schools, the normal students also this year devote their whole time to training only. Thus we have fifteen pupil teachers, and the whole primary department, including for the first time the fourth class, has this year been taught by them, under the supervision of the head mistress,—six girls taking the entire responsibility of the classes for a month at the end of which time they are relieved by six others.

"There are some non-Christian children in the younger classes, and the girls have shown great enthusiasm in teaching them Bible verses and stories, which the children in their turn take delight in repeating. A lady visiting the school one day, after hearing some of the little children repeat their Scripture lessons, remarked that very few

children of their age in America could show such a knowledge of the Bible. The regular Bible lessons in most of the classes have been entrusted to our most experienced teachers, who take especial interest in this part of their work.

"There are now 179 children attending the school, and with the increasing numbers and the additional higher classes, our work has been much cramped for want of room, and much inconvenience has been experienced. We hope ere another year passes to be enabled to double our class room, by enlarging Otis Hall, so that we may have space to make many improvements and to carry out many plans which are now impossible.

"We have great cause for thankfulness in the remarkably good health enjoyed by the pupils in the school this year. While there has been an unusual amount of sickness among our people, and many have been stricken down by cholera there have been no serious cases of illness in the school. As the school matron said to me one day, 'God has taken care of us this year in a wonderful way.'

"Although the school has received no especial spiritual blessing this year yet in many ways we have had evidence of God's presence with us. Five girls have united with the church. The Christian Endeavor and Benevolent Society is still enthusiastically kept up. The little Sunday-school which is conducted by the girls in connection with this has in it a number of silk-weaver boys, who come as regularly as the little Christian children. The girls hold many meetings among themselves which are well attended. In my own bi-weekly meetings with them, I have often been touched by the simple confessions and child-like trusting prayers of the very little girls. Often, when visiting the school towards night, I have come upon little groups of two or three of these children kneeling together in prayer.

"It is very pleasant to see the eagerness which the older girls shew when any new form of Christian work is pro-

posed. A society of 'King's Daughters' has lately been formed, and each of my 'ten' has formed another 'ten' among her school-mates, promising to hold a little meeting with them every evening, and to help them in every way possible.

"The longer I am in the school, and the better acquainted I become with the girls studying here and the educated Christian women in our district, the more I realize the responsibility and importance of this work. In habits of personal neatness, in general intelligence, and in thoughtful, unselfish piety, there can be no comparison between these women trained in Christian schools, and their uneducated sisters. Our work in this school is to lay the foundations of character, and to fit these girls for lives of usefulness in the service of Christ. Every girl sent out must be a missionary, a light to shine in some dark place, whether in her own home, or in those of others or as a teacher in some other school."

In each one of our stations where there are resident missionaries we have boarding schools. The children of these boarding schools are under the daily instruction and care of the missionary and the effect of a civilized mind on untutored and unrefined children, as many of them are when they first attend, is most gratifying. In no other way are children so effectually reached as when they are thus under the constant attention of the missionary—an attention which it is impossible to bestow in any other school than the boarding school.

Miss Perkins writes:—"An untidy, undisciplined village child with little knowledge of the Bible or the ways of godliness after a few months with us is quite transformed.

"One father writes thanking us for the improvement he sees in his little girl. 'We find her with regular and orderly habits, obedient to her parents and elders, and fond of her Bible.'

"A young man was most anxious that we should take

the young girl, whom in the future he expects to marry, and give her a few years training. He wanted her to know how to read and write, and dress as an educated Christian woman."

Mr. Chandler says:—"The Battalagundu Boarding School is one of the most important spiritual agencies of the station. At home the boys are continually called off to work and tempted to go to heathen festivals, whereas here they are kept steadily at work and are taught habits of regularity. Then the spiritual tone of their homes is generally so very low that it is a blessing for them to spend nine or ten months of the year with educated Christian people such as they meet at the station center where the school is.

"Again the school is a nursery for those who have just come out of heathenism into Christianity. There are not many such, but there are a few very interesting cases, and these are from the higher castes of the heathen. Were they not in such a place where they could be temporarily withdrawn from the influences of their heathen homes, the slight beginnings of the Christian life in them would be arrested.

"The boarding school also is an important link between the missionary and the Christians of his station. Through the boys he sees their parents and on account of the children the parents are especially drawn to the missionary. They are also a great help in singing for street-preaching."

On this subject Mr. Hazen says:—"The improvement of the pupils in many respects is most marked. When they come to us at first they are exceedingly uninteresting, without sense of order, without neatness, without shame, without truth or principle. In time they brighten up, struggle to overcome these things, the truth gets hold of them, and they are converted. When they return to their villages they are a leaven for good to all around them. We select the best of them, send them up for higher training and they afterwards become our most reliable mission

agents. The foundation of their characters is laid in our boarding schools."

Bible Women.

In each station we have native women trained in the Bible who visiting in friendly houses read and explain it to the female occupants. This work is in many respects a most difficult one. But the Bible women are not selected from the coarse and unrefined. Our Bible women are women of intelligence and piety. They enter many of the houses of the best classes and much tact is required.

In the town and station of Madura we have twenty Bible women and in the entire mission forty-three.

Miss Houston who has charge of the Bible women in Madura writes:—"There have been a few necessary changes made among the workers. Three have been removed and two new ones added and I hope to supply the place of the third. During the cholera season God mercifully spared all their lives and most of them worked bravely through it all, giving five or six hours instead of seven hours a day. When the fear of sudden death was upon the people they listened to the teaching of the Bible women as never before. I noticed wherever I went that they were not careless as usual about eternal things but were ready to talk about them and eager to hear of the way of salvation.

"During the year there were nearly a thousand readers. At any one time there are between six and seven hundred, as many go to other villages and in June and July many of the younger ones are married and go away or are compelled by their new lords to stop reading, but they often manage to begin again after awhile.

"A very nice woman whose husband has a good English education was not allowed some time ago, to learn with the Bible woman but now although she reads Tamil nicely

and knows some English, the Bible woman goes there and teaches the Bible to her. She is most fond of singing Christian lyrics. She seems to find great comfort in the sweet inspiration she gets from them and when her sins oppress her, as they often do, she takes her book and sings one lyric after another and she often prays to God who, she says, is always near her.

“It is pleasant to go to the houses of those who have found hope for themselves in the word of God, and are eager to read it with me and sing praises to God and pray together. It is a little like the services from which they are cut off and for which some of them yearn and I would gladly go oftener if I could.

“Some of the new readers make great progress between two visits and I am sure that the Bible women are doing faithful work, while it is no wonder that among these people whose women have not been taught in past generations, some of them are very dull and learn only a little during a year and with great difficulty. One who is entirely unable to read in her old age finds great comfort in learning verses and can repeat quite a number.

“There has been no general opposition this year. One woman made a wrong use of her learning and so all the women of that street were stopped.

“I went to see a very nice silk-weaver woman whom I have often visited and this time her father-in-law happened to come in. He is an old man full of zeal for old Hinduism with all its superstitions, and he shook his fist in our faces and shouted ‘*கோ சூதா கோ*’ (go donkey, go) a great many times, but as the woman’s husband was willing to have her learn, she was not afraid and after he had made a great racket and prevented a quiet hour I told her she could come and see me some time and we would have a little prayer-meeting in my room, as she has been there before.

“The silk-weavers show some desire to learn and I was

glad to see so many beginning when I went with the Bible woman who teaches them.

“The hard times have been apparent in many of the houses in Madura and I have felt sorry for many who seem to be in want, and hope the better prospects will help them.

“The new year brings with it a great sorrow to our little band of faithful workers in Madura. One of the oldest Bible women whose whole heart and soul have been in the work and who for eighteen years has had the joy and privilege of carrying the good news to her heathen sisters is now compelled by the providence of God to stop working. But although she is not able to do active work she will spend her few remaining days in earnest prayer for those whom she loves and yearns to bring to the Savior. Her quietness and trust in God and obedience to His will while His hand is heavy upon her are as great proofs to me of her love to Him as those eighteen years of faithful service.”

Miss M. M. Root has special charge of the work in the immediate surrounding villages, and also of the religious teaching of the female patients at the dispensary. She reports:—“I have eight Bible women employed. The number of persons under instruction is 318; persons received this year, 191; number of houses visited, 378; number of hearers, 16,078. We are glad to report a decided increase this year. There are readers in twenty-three villages. Other villages have been visited from time to time. During the heavy rains several of the villages were inaccessible on account of the overflowing tanks, and the floods which overspread the fields. Some faithful women tried to wade through the waters rather than give up their work.

“Then later came the epidemic of cholera. This again hindered the regular visitation in certain parts. Only a small number of our readers in town and village were carried away by this disease. Whenever we went to the villages we carried cholera medicine with us to be ready should occasion demand. In two or three cases, where we

were informed in time we were able to be of much service to the people.

“There has been a small decrease of women patients in the dispensary service, since Miss Dr. Root left for America. Still there has been a good audience in the waiting room. As heretofore the Bible woman there has talked with the patients from 8 to 10 o'clock every morning. We have endeavoured to reach those patients in their homes. Some of them have attended our sewing class for heathen women at the bungalow.”

Mrs. Noyes says:—“The Bible women employed in the station have visited 1,900 houses and have spoken of Christ to 10,200 persons, of whom thirty-five women have been under regular instruction.

Mrs. Hazen, in charge of the Bible women in Melur, Manamadura and Tirupuvanam, gives the following report:—“The Bible work in Melur has continued to increase in popularity and interest. The three women employed have all the pupils they can do justice to in Melur itself, but there is such a readiness to listen to the gospel in the surrounding villages, that we have thought best when the weather would permit, to devote one day each week to village work. In this way eighteen different villages have heard the Gospel, some of them many times. In some of these villages they are not satisfied with occasional visits and ask that a Bible woman may be sent regularly to them.

“One woman listened eagerly to the story of Christ's love as manifested in His miracles of healing, but when she heard of his suffering and death, she was overcome with grief, and with tears in her eyes, cried ‘Oh, we *must* love such a Saviour.’

“One man said ‘I believe your God is the true God and I would like to become a Christian, but it would cause the loss of every thing; friends, relatives, property, all would be lost. If the Empress of India is a Christian and has all authority, why does she not command us all to be-

come Christians? Then we could join you without fear.' The Bible woman replied, 'Because the queen fears God she will rule with justice, but she will not compel you to become Christians, although she has the power to do so. If you were hungry you would not need to be forced to eat. If your soul is hungry you will have no peace until you seek salvation.' 'But' he persisted, 'we need compulsion. If a child is sick unto death would you not force it to take medicine that it might live? Just so knowledge must be given forcibly to those who are weak in knowledge then they will know God and become strong. In the judgment day if God asks the cause of so many souls going to hell, I will say it is the fault of the great queen.'

"Two women came regularly for medicine for several days, promising me that while taking my medicine they would worship no images, but would pray to God only. They knelt reverently as I prayed for them, and listened eagerly while I read or talked to them of Jesus. One of them unconsciously often stretched out her hands as though eager to grasp all of the blessing, and I am sure she received a large portion. One day after they had received their medicine one of them said: 'We cannot come to-morrow for medicine for we promised to worship only Jesus while taking your medicine, and to-morrow we must go to the river to worship.' I read Deut. 17: 2—6 and tried to show them how displeased God is with those who worship His creatures instead of the Creator. On the second day after, they came again. To my question, 'Did you go to the river yesterday to worship the sun?' One of them replied, 'I had to go to the river with the rest for my husband was angry because I had refused to go to the temple for so many days and he took me by the hand to drag me out of the house. I went, but I did not worship. When the rest bowed down, I bowed also, but I only praised God for giving us such a beautiful sun to give us light. Was that wrong?' I remembered Naaman in the house of Rimmon and was silent.

"A man said to the Bible woman one day, 'You Christians seem to have as many troubles as the rest of us in this life, but you are always talking about the joy and happiness of the next life, and about seeing again the friends who have died. I have had much sorrow and sickness, I would like to be a Christian, so that I can look forward to the future. How long do you think it will take for me to become a Christian?'

"The Bible woman replied, 'Only just time enough for you to say I will serve Jesus Christ.' 'Now is the day of salvation.'

"One woman whose hair is white with age says; 'I am too old to learn to read and I have no strength to do work. But the Bible woman comes oftener if we try to learn to read. I like to hear her tell about Jesus so I must have a book.'

"Another aged woman says, 'How glad you must be that you can be a Christian openly. I have to be a Christian secretly, but I will have no idols in my house, and will worship Jesus secretly.'

"There are always some of these secret followers at our weekly women's prayer-meeting, but some dare not come regularly for fear of arousing suspicion.

"One of these was ill for two weeks and sent her daughter to say, 'Tell the lady I cannot come, but she must not be anxious. I am in God's hands. If He wishes me to live a little longer, He will give me health and strength. If I die I shall still be in His hands, I am so old I would like to go to Jesus' home to rest.'

"In the three stations there are nine Bible women with a total of 267 pupils. By these Bible women the gospel has been preached this year to 29,000 women."

Medical Work.

It has always been the policy of the Madura Mission to have one or more medical missionaries, not only to care for the health of the mission but in our public dispensaries and hospitals by the use of a means so visibly benevolent to make as plain as possible to the people that we seek only their good. These efforts have not been in vain and much of the kindly feeling with which the mission is looked upon is due to the insight to our motives which has been afforded by the medical work. It is well known to the people that the doors of our dispensaries are always open, that medicine is to be had without price, and that the hand of the medical missionary is always ready to help.

Dr. Chester who has charge of two stations besides his large medical work in Dindigul says of his dispensary and hospital work:—"The year 1891 will be a memorable one in the annals of the Dindigul Hospital and Dispensary, as in many others in the Madras Presidency, for the many cases of anæmia, dysentery, diarrhoea and malarial fever, for the great scarcity, and the high price of all articles of food, and for the threatened famine, in our Madura District.

"Then for about six weeks, at the close of the year, we had a more severe outbreak of cholera, in the town of Dindigul, and many of the surrounding villages, than we have had in many years. We have been making up and distributing cholera pills by the thousands and the disease continues in the villages.

"It is in such epidemics as this that the quality of a dispensary staff is well tested. And I have reason to congratulate our Dindigul District, on the good and faithful work done by the Hospital Assistants, compounders and other subordinates, in the Dindigul Hospital and Dispensary.

"We have had, in the year under review, 10,014 new

cases, or those coming for the first time and a total of 21,967 old and new cases, which represents the number of prescriptions written.

"These patients have come from 636 different villages. Of the new cases, 5,288 have been medical, 3,602 surgical, 219 medical and surgical, and 905 cases of vaccination.

"The new cases included 81 Europeans, 81 Eurasians, 3,300 Native Christians, 738 Mohammedans, and 5,814 Hindus. Of these there were 5,540 male patients and 4,474 female patients.

"I continue to find our small detached houses, for in-patients, highly appreciated by our native patients. Those patients who have preferred to remain in the Hospital Chutram, have been allowed to do so.

"We have given batta to less than one-twentieth of our in-patients, most of these providing their own food and a person to cook for them.

"The two native trained nurses, with diplomas, have rendered efficient service.

"The entire separation of male and female out-patients has been carefully carried out and the rule of invariable kindness on the part of all the dispensary assistants to poor patients, as well as the rich, has been, as in previous years, strictly enforced. I desire to record my sincere thanks to the Madura Local Fund Board and the Dindigul Municipality for their continued kind grants to the Dindigul Dispensary."

Dr. Van Allen writes:—"At the beginning of the year when Miss Dr. Root went home on furlough and the special work for women and children was placed in my hands, we both thought that the attendance in the women's department would fall off, no lady doctor being in attendance, and so it has proved. But I am cheered and surprised that it has fallen off so little. The last year of Dr. Root's work here she treated 21,000 cases and the same year (being the first of my labors) I treated 13,000 in my department,

viz., that of the general medical work. This year the attendance in the departments for women and children has fallen off some 3,000 cases but in the other side of the dispensary where males are treated the number has increased by 7,000, so that the large number of 3400, as the total of last year has not only been maintained this year but increased to 38,000. But this does not alter the case that a lady doctor is much needed here in Madura, for at the best there are hundreds of women suffering and dying who will not seek the aid of a male physician. Not only this but so large a medical work is too much for one pair of hands. However it must be said that besides myself there are two Native Hospital Assistants, medically qualified and most faithful in the discharge of their work, seven compounders and three female assistants.

“The work has run on most smoothly and harmoniously during the year.

“Religious instruction is regularly carried on every morning in both departments. Preaching, in which I have engaged personally as much as possible, is held on the male side of the hospital and on the female side there is always a Bible woman in attendance.

“This year has seen the erection of a new ward adjoining our dispensary building and capable of accommodating ten beds. The erection of this building was necessary as there was no room for serious cases, such patients being accommodated before with a place on the floor here and there on the verandah or in a corner of some room already quite fully occupied. The money for the erection of this ward was entirely given by patients and the furnishings, cots, etc., was generously contributed by friends at home.

“The hospital for women we hoped would be completed before this as our dispensary building is crowded full to its utmost capacity now, and even when this over repletion is relieved, by removing the women’s work to the new hospital, we still shall be much crowded.

"We hereby wish to publicly thank the Madura Municipality for their continued grant of Rs. 300 and also the District Board for their grant given this year, for the first time, of Rs. 500.

"We have three branches of the Madura Dispensary, one at Pasumalai, one at Arupukottai and one at Battalagundu. At these places a regular supply of medicine is kept. The total number of cases treated in their dispensaries during the year was 6,000.

"The health of the missionaries has this year been only fair. Several have been seriously ill and one has died. However at the present writing there is no illness."

Self-Support.

The matter of self-support is urged on the people by the missionary, by every means at his command. The people themselves realize that giving is essential but with scarcity of food always threatening, and at the best not more than two meals a day, and the hardest conditions of existence for the great mass of them it is impossible for them to meet all the expenses of a growing work. Many of our native Christians have only one meal a day and the mites which they give are mites indeed. But with all this contributions have increased this year.

Giving is not left by any means to impulse and chance but a most systematic method is carried out, not only in the churches but in the homes. In the houses little kaliams are kept in a convenient place and from time to time as they are able the family put in coins. Every few months these jars are taken to the church and opened and their contents go to the support of a pastor or evangelist or schools. By this method alone a great deal is raised and it represents much real self-denial.

The people are no doubt reaching a higher plane of

self-support. Each year the gifts are increasing in amount and this year more is given than ever before.

The Widows' Aid Society.

This society has now 149 members, of whom fifty-nine subscribe for a pension of one rupee a month, and twenty-eight for a pension of five rupees, the others having pensions between these sum. It pays pensions to four families of orphans and thirty widows, the sum thus paid in 1891 was Rs. 785-4-1.

Its receipts the past year have been as follows:—

Entrance Fees and Subscriptions	Rs.	586	3	9
Interest on invested Funds	,,	1,790	0	8
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Total		2,176	4	5

The funds invested in the United States amount to \$7000, and those in Madras to Rs. 21,310.

The Native Evangelical Society.

This society gives two-thirds of its income in each station to the branch society of that station and is thus supporting branch societies, each of which employs an evangelist.

The other third of its income is devoted by the society to aiding the weaker churches in the support of their pastors. Eleven churches are thus aided in support of their pastors. The society pays for the eleven churches Rs. 46-8-0 per month.

Conclusion.

There has scarcely or never been a time when the prospects for the American Madura Mission have been so cheering as at the beginning of this year, 1892; we have thirteen ordained missionaries on the field, one unordained young man and four young ladies. Although the funds for the work are not sufficient they are more than before and allow the work to be carried on energetically.

We are cheered, too, by the fact that there are evidences on all sides of the success of labors of past years. The people, even the non-Christians, are becoming more thoroughly intelligent on the subject of Christianity, our Christian children are growing up morally and spiritually better than their parents, and a higher grade of self-support is year by year being reached among our churches.

In the last ten years while the general increase in population in this Madras Presidency has been fifteen per cent the increase among the Christians has been twenty-three per cent and in the Madura Mission twenty-seven per cent.

We feel that we and the friends of our mission have much cause for encouragement.



APPENDIX.

Extracts from Pastors' Reports.

MADURA WEST CHURCH.

There are 266 Christians under my pastoral care of whom 142 are communicants. During the past year the church made a special progress in spiritual matters. Peace and harmony prevailed, divisions and troubles being removed. The early morning prayer-meeting, Wednesday and Sabbath services, Sunday-schools and mothers' meetings have been kept up regularly. My daily pastoral visits in the congregation have won the affection of the people. The people have grown more charitable than the previous years and they have given cheerfully. In the beginning of the year when I took charge of this pastorate there was a little debt on the church and now I am happy to say that there is a balance in the treasury ; thank-offerings have been given by the members in the shape of wine for the Communion, globes, oil, candles, &c., for the church. The church has not only supported its pastor but has also given Rs. 20 towards the support of a Bible woman in the villages. The women of this church have given nearly Rs. 30 for the support of a Bible woman in the town.

Hindu women have brought candles and coins and requested me to offer prayers for their sick relatives. One Hindu woman gave a rupee towards purchasing a Bible for the pulpit use.

During this year I have had opportunities of visiting European travellers from different parts of the globe and have collected from them nearly Rs. 200 for the support of this church of which a generous donation of Rs. 50 was received from the Grand Duke of Russia.

Besides my ordinary pastoral duties I have often visited the railway station and distributed tracts and handbills to the passengers.

In the year under review we have started a new society in connection with my church called "The King's Sons." This society has the "Juvenile Association" as its branch for the time being. Our object of starting this is to introduce a temperance league and we are glad to report that seventeen young men have signed the pledge.

During the close of this year we were visited by a serious outbreak of cholera and many of our promising Christians fell victims to its ravages.

May the Great Head of the Church bless my humble efforts for the furtherance of God's kingdom in this heathen land and to the ingathering of many souls into His kingdom.

J. ROWLAND, *Pastor.*

DINDIGUL CHURCH.

The seriousness and the general awakening among the members during the last seven months of the year, are mainly to be attributed to the solemn rehearsal of the special topics dwelt upon, at Kodaikanal by the several missionaries, on the various operations of the Holy Spirit. At the suggestion of Dr. Chester soon after his return from the Hills, the manifold works of the Holy Spirit, were dwelt upon, month after month, by the appointed leaders in the monthly meetings of the helpers, to which, the members of the Local Church were also invited.

The work carried on by several means—by direct preaching of the gospel, distribution of religious tracts, and hand-bills, daily instruction imparted in boys' and girls' schools, and Sunday-school and dispensary work as well as the work of the two Bible women are all conducive to the wide diffusion of the gospel light.

The Y. M. C. Association of this town besides ventilating several useful subjects by writing essays and by free discussion, unanimously voted this year, to help by turns those who are conducting the street-preaching. Another encouraging feature of this band of young men, is that some of them have so far won the affection of several Hindu and Catholic young men as to bring them to their meetings, to Sunday-school and services.

A learned Brahmin Munsif testified that he has no faith in Hinduism and that he greatly admires the pure doctrines of Jesus Christ, the chief of all Teachers. Several of the educated Hindus can be found now-a-days who bear similar testimony to the Christian religion. When I attended one of the meetings in the Hindu High School, among other speakers, one Brahmin teacher extolled the Founder of Christianity as the greatest teacher that ever lived.

I must not now omit to mention the valuable assistance rendered in several ways by Gnanarathinam catechist. Both of us have devoted two days in the week to go to the surrounding villages within a distance of four miles for evangelistic work.

J. COLTON, *Pastor*.

WESTERN PASTORATE, DINDIGUL.

It was God's pleasure that the North Local Union gathered together on the 16th of July 1891 in the central place of this pastorate, Mengnanapuram, and dedicated the newly built church and installed me as its pastor. In this pastorate there are churches in thirteen villages. As I have been looking after these churches for the last ten years, I have been glad to visit them often and do my Heavenly Master's work among them. There are seventeen new persons, who usually attend the prayer-meetings, and learn the Bible. Four were received into the church seven infants were baptized, five marriages solemnized, the Sacred Communion was celebrated four times. Thank God that many of the members are steadfast in their faith, zealous in their religious life and they tell their relatives of Jesus' dying love as much as they know. They eagerly attend the Sunday services, and learn the Bible lessons in Sunday-schools well; and they have resolved to give their children in marriage, not to their heathen friends but to their Christian relatives.

It will be pleasant to hear that two of the members read the Bible in order, and get their difficulties explained, and some hold regular prayers in their houses. The churches have contributed Rs. 87 for the support of their pastor in the form of money as well as in the form of grain though there has been a great drought this year. I visited the congregations on the Adalur,

Periyur Hills, Kanakadu, Puliangalai and administered the Lord's Supper three times and preached the gospel in the surrounding villages. I visited besides in itineracy, seventy villages with my helpers, sold 87 Bible portions and tracts and distributed about 4,600 handbills. Thank God that many of the Hindus receive me gladly and hear the good tidings.

May God bless these little flocks and me and our work that is being done among the heathen villages.

A. SAVARIMUTTU, *Pastor*.

MALLANKINARU.

The membership of the Mallankinaru Church has been increased this year. The members are regular in coming to the Sunday services and in giving contributions. All those who can read show much diligence in studying the Bible and also in coming to the schools. Two Hindu youths were converted to Christianity in Mallankinaru, one of them is the son of the village magistrate. These two are firm in religion without heeding the troubles into which they are put by their relatives. Another boy of 12 years (from a rich family) who reads in our school is regular in attending the Sunday services. A few months ago a Hindu woman of the above mentioned family was coming to my house in order to learn to read secretly. She has a great wish to learn to read the Bible. She knows something of Bible history and can sing some lyrics. When it was known to her household members she was beaten by one of them very brutally. From the same family some girls and boys are reading now in our school. Some Hindus make vows to the God of the Christians in case of success in certain undertakings. Such people if they succeed bring what they have vowed to the church on the first of January.

Everywhere people hear God's word without disputing. I hope that the Lord will bless my work, in the churches and among the heathen.

A. PERUMAL, *Pastor*.

PASUMALAI CHURCH.

The past year while hundreds of our fellow-countrymen and some of them our own brethren and sisters were dying around us from cholera we have all felt grateful to our Heavenly Father for His great mercy in preserving us from this pestilence. Thirteen young persons united with the church by profession of faith in the Lord Jesus. There were instances of professing Christians yielding to temptation, but the Spirit of the Lord and the word of His grace triumphed over the enemy. Three young men came out of Hinduism placing themselves under Christian instruction. The congregation at Kilanery is doing well with a prospect of increasing its number during the coming year. The young men of the school as well as others here have cheerfully contributed to various benevolent funds. The women have usually met two days in the week under the care of Mrs. Washburn to study the word of God and to pray and hear the report of the Bible woman who is supported in part with their contributions. The Y. M. C. A. contributes towards the support of the catechist at the village referred to above and it has received the help and sympathy of the Christian teachers who enrolling themselves as members contribute to the Association fund. May the Lord grant us fresh help and mercies needful for the coming year of grace, 1892.

A. BARNES, *Pastor.*

KOTTAIMEDU AND ANDIPATTI
CHURCHES.

By the grace of our Saviour there are 104 persons in the congregations of Kottaimedu and 109 in that of Andipatti which makes a total of 213 souls in both congregations which are under my pastoral care.

I am bound in duty to give thanks to the Almighty father as there was no death in my pastorate up to this time. However, two Christians who are not in the congregation list have died in course of the year. Four children were baptized in each of these congregations and six united with the church. I have solemnized seven marriages.

Sunday-schools are regularly conducted in every village.

The Christians with the pupils are studying Bible lessons, lyrics, &c. In both congregations seventy-four children are taught to read the Bible and sing the lyrics.

Two young Christian men in Kottaimedu and one Christian woman in Andipatti were removed from the church for bad character on the judgment of the church-members.

As regards my salary though it is a famine time yet I have the pleasure to inform that 192 Rs. were given for the year by the Christians.

C. WILLIAMS, *Pastor.*

KAMBAM CHURCH.

It is twenty years since I was ordained over the Kambam Church and in looking back over this long period, it leaves an impression on my mind to praise the Lord most heartily for his tender mercies bestowed upon me and for His enormous blessing upon all parts of my work during the whole time. There have been indeed many distresses and many causes of discouragement, but thank God, He has "caused the iron to swim and made me see the stone taken away" and I am yet as strong this day as I was in the day that I took charge of this pastorate. Our greatest calamity this year has been the drought and scarcity of food by which my poor Christian community consisting mostly of widows and coolies who earn their food daily, have been much embarrassed, so that many of them were obliged to go to several places, searching for various means of livelihood ; still we are not discouraged, but have been continually and earnestly keeping up the morning and evening prayer-meetings, Sunday services, Sabbath-schools, special prayer-meetings, &c. The Lord's Supper was administered at proper seasons and the general gatherings were kept at fixed times. Of those who have been candidates for admission to the church, two adults were added on profession of faith and two children baptized. The work among the Hindus has been unusually encouraging this year. A woman came and paid a thank-offering of four annas in the middle of our Sunday service in the church, stating that the Lord healed her of a longstanding illness in answer to her prayers. An Ottah caste woman who has been under our instruction, has after all, sent her

only daughter to the Battalagundu Boarding School and an Ottah caste man and a Mohammedan woman have been asking me to send their sons to our boarding school at the first opportunity. Ten families have embraced Christianity renouncing their idols, and twenty-seven children have been born in the congregations.

Three communicants died very peacefully with faith in Christ, and five communicants were suspended for their un-Christian conduct and some backsliding nominal Christians were expelled. I made four long preaching tours on the Travancore Hills this year, in which I was able to visit also my own Christians scattered in nine different places. The hill people, although they remain in dense ignorance and bigoted idolatry, still very willingly listen to the preaching of the gospel. They have never had permanent houses nor any longstanding village and it has been their custom to dwell under trees and in caves and booths and sheds made of reeds and leaves and to remove from place to place where they can secure jungle honey, fruit, nuts, grain, greens, roots, &c., for subsistence. The eighteen families of these hill-tribes who accepted Christianity three years ago, have now removed to three different places and in order to visit them and other such hill-tribes I have had to travel in foot-paths through valleys and jungles, the abodes of bison, elephants, leeches, &c.

I feel much indebted to the Peermaad gentlemen and their subordinates, for they always express real sympathy in our work and have, some of them, contributed this year also towards our support. The Collector of the Cardamom Hills has kindly promised to get me a piece of land for a church and compound in Kumlee. There are three village-schools under my supervision, taught as per the Government Result System. They are opened and closed with prayer, and Scripture readings.

S. ISAAC, *Pastor*.

KOMBAL AND KOVILAPURAM.

The state of the congregations, is better this year than before, increasing in piety and regularity though not in number. Christians in these pastorates have given most liberally. Notwithstanding the present time being a very serious one I am glad to report that Kombal Christians have given about Rs. 120 in

money and materials for their large church building which is now under construction.

Also a few poor people who newly accepted the religion at Erasakkanayakanur have erected a new school building at their own cost of about Rs. 20, with a little help from the mission. Those of Uttamapalayam also have helped to the extent of about Rs. 4 in repairing the mission helper's house.

S. NALLATHAMBI, *Pastor*.

BODINAYAKANUR CHURCH.

The Lord's work in this church and the villages close by it and on the Devikulam Hills has been done successfully. During the year seven persons have been admitted to this church on profession of faith and nine children baptized.

We have had four communion seasons. Mr. S. Jacob, writer on the hills, is doing the Lord's work freely among the coolies, conducting the Sunday services regularly for the people. He has given 25 Rs. for his contribution and he helps me very earnestly in my work.

A church has been built at Devikulam by the people under A. W. Turner Esquire. It will be dedicated in the month of January 1892. Another church-building has been begun at Chittivarai Estate. It will be completed soon.

The Pallas at Uppukottai have given Rs. 100 as a contribution. A new school has been opened there with nearly forty boys.

On account of the want of rain for two or three years the people are in want of food. The Lord has been with us and blessed us.

S. VETHAMANIKAM, *Pastor*.

SEVALPATTI CHURCH.

In my pastorate there are 824 Christians living in twenty-six villages, of whom 150 are communicants. Owing to the failure of crops and the hard times consequent upon it some have been irregular in attending Sabbath services. But many are growing

in Christian graces and set a good example for the rest. This encourages me in our Lord's work.

I am very happy to say that eight joined the church on profession and other eight by letter. Four children have been baptized and six marriages have been solemnized. Two members have died.

There is a poor and lame widow in my village who reads the Bible daily and preaches the gospel to the Hindu women very boldly and joyfully. She acts as a Bible woman in my village without getting any aid from our mission. She sweeps my church weekly and goes to non-Christian houses and brings them to the Sabbath services. She is a good helper. May the Lord bless this poor widow and her work.

S. Jacob was one of my co-laborers—a catechist and teacher in Valampatti. He was an active and faithful worker. But he died in his youth unexpectedly. His death is a very great loss to myself and some other Christians. But his death was very happy.

Owing to the failure of crops and hard times many of my Christians failed to give to the pastor's support. Some of them gave cheerfully for our Lord's work. One brother who is at Ceylon sent me Rs. 10. Some Hindu friends also gave donations.

I have conducted the itineracy in four places, eleven days, with a dozen helpers and preached the gospel in many villages. Many Hindus listened well and bought tracts and received hand-bills gladly. I am exceedingly glad to say that many Mohammedan men came to us and enquired about Jesus. It was wonderful to me and gave me much encouragement. At Sayalgudy a Hindu gives monthly Rs. 10, for a Christian teacher for teaching his boys.

There are ten Sunday-schools in my pastorate.

May God send more Christian workers to this part of the great harvest field.

M. THOMAS, *Pastor*.

ARUPUKOTTAI CHURCH.

The services and Sunday-schools have been attended more

regularly this year than the previous year. There are four Sunday-schools in the town, of which two are for Christians and the rest for non-Christians.

Three of the church-members read the Bible regularly and try to do good to others.

Some incidents in the lives of four of the deceased church-members are noteworthy. Before this church was organised, Santhayi, a woman of 32, went to West Karisakulam for the profession of her faith. In one month, her two sons died one after the other and she followed them in the same month, to eternal happiness.

Another, Marial, though she lived among the heathen, brought up her only son in the light of Christ, and before her death, she wished me to take care of him and make him a good Christian.

The third was a young man of seventeen years. He was not only very disobedient to his parents but also an associate of good-for-nothing lads of the town. One day, when he came to see me, I rebuked him for his wickedness. Even after that, I was keenly watching him and found no change in him. All on a sudden, he began to suffer from a severe sickness. It was pitiful to look at him. Notwithstanding my admonition and his acute pain, he did not at all seem to give up abusing his parents. But now, his former follies, seemed to turn the scale. His condition being very desperate, Miss Perkins visited him daily and earnestly prayed for him. Also I went to him at times and showed him, his deviation from the path of Christ. He understood what I said and wept bitterly for his past sins. Though he was unable to speak yet with the utmost exertion, tried to repeat the Lord's Prayer. He was in this state for two weeks when he died. His young neighbours show that they are warned by his death.

Y. S. TAYLOR, *Pastor.*

BATTALAGUNDU CHURCH.

There are 279 Christians in eight villages of my pastorate of whom 110 are communicants. Of the twelve members that

were received into the church on profession, four were from heathen families. One man at Sinnakavandanpatti and fourteen souls in four families at Athoor newly joined this year. A pious Christian family at Athoor was the instrument of getting fourteen souls more with them, and a prayer-house is built for the new congregation containing twenty-six souls, and we have a good hope to have a strong congregation there. Through the endeavour of Mr. Jeffery our street-preaching on Sunday and Friday nights in the town and its adjoining villages are regularly held with magic lantern pictures; the organ too is played on these occasions. The teachers and boarding pupils are helping in this matter. The hearers of the street-preaching are visited by Mr. Jeffery and myself on other days of the week.

The death of Mrs. C. M. Chandler on the 25th of September in America, at home, has caused much grief to all the Christians in the station.

Miss C. S. Bell who conducted the girls boarding school, and the Bible women's work was very helpful to my work. She visited the sick very kindly and was like a good mother to all the children in the church. Her good example and her love especially towards the Christians here and her unexpected sudden death by cholera on the 10th Dec. at Dindigul is a great loss to the mission and to the Lord's work here.

A. PICHAIMUTTU, *Pastor.*

SILUKKUVARPATTI CHURCH.

During the past year two have been admitted to the church by profession of faith and twenty-four persons have joined the congregation. The Hindus are regularly coming to our church and are under Christian instruction.

As it has been a famine season the thank-offerings have not been very great. Two of the communicants have promised me that they would give the cost of the wine and bread which are used at our communion.

There are five schools under my supervision. Two of the five schools have sixty pupils in each school. Two boys from among the Romanists and two from the Hindus were sent to the

College at Pasumalai, and one of them has been baptized and admitted to the church there.

Many died of cholera in this village, but none among our Christian community. May the Lord be praised for his mercy.

I. SAVARIMUTTU.

PALANI CHURCH.

The Palani Church had the happiness of admitting eleven persons to the church, of whom ten persons were from heathenism. The Lord's Supper was administered nine times in different places in the station. Twenty-three children were baptized. Three communicants and nine other members of the congregations died of cholera. After I closed the annual accounts one communicant died of cholera, in the congregation of Kiranur, on the 13th of December.

After closing the Sunday morning service, I had a meeting with the young children of the Palani town congregation. A Christian friend gave me Rs. 5 for the use of the children. The same friend gave Rs. 15 for clothes and food for our poor Christians.

On account of famine many Christians of the station are scattered. Some of them have gone to Rangoon.

Two of my heathen friends are searching the Bible. One from Agraram, two miles from Palani, often goes with me from house to house advising the people to hear the word of God.

A. DAVID, *Pastor*.

KODAIKANAL CHURCH.

The present membership of this church is 124 excluding the temporary residents and visitors to this Sanitarium. The temporary residents gladly receive from me the charity boxes and contribute liberally. Some of the sleeping members of this church are quickened and awakened by our occasional visitors who kindly enter into work with me. Once some house-servants of missionaries, followed me freely to an adjacent village for a preaching tour. They began one by one, to preach the gospel

news to the poor hill-villagers, showing to them, some beautiful Scripture pictures ; and this was well appreciated and listened to by large numbers. Two Hindu families in Poolathur and three separate persons in Kodaikanal were added to the list of our congregation as the result of one of our itineracies. These two families again and again entreated us to write their names in our book, in which the names of Christians are written.

This year I have visited more hill-villages than before and preached the gospel to a larger number of heathen, as I had a catechist and an evangelist to go with me. Now one old respectable Hindu woman, who is an ayah to a lady here, is asking us for baptism. Though I am glad and ready to baptize her now, our mission custom does not permit me to do so, for I have to baptize her, only when she is voted, to be admitted to the church. Last year I mentioned in my report about the proposed erection of a new Tamil Church building in Kodaikanal. But owing to some inconveniences and accidents, the work was not commenced this year, but I hope it will be commenced early next year, if every thing goes well.

G. N. PAKIANATHAN, *Pastor.*



Pasumalai Institution, Teaching Staff.

THEOLOGICAL SEMINARY.

REV. G. T. WASHBURN, D.D.,

„ ALBERT BARNES, M.A.

„ W. A. BUCKINGHAM.

NORMAL TRAINING SCHOOL.

MR. S. CHINNIAH, B.A.

„ C. MINAKSHISUNDRAM AIYAR.

„ R. S. IGNATIUS.

COLLEGE AND HIGH SCHOOL.

REV. G. T. WASHBURN, D.D.

H. H. STUTSON, ESQ., B.A.

MR. S. MUTHUSAMI AIYAR, B.A.

„ PETER ISAAC, B.A.

„ V. W. STEPHENSON.

„ R. SIVASAMBU AIYAR.

„ V. SANTHIAGU.

„ L. SESA SHASTRI.

LOWER SECONDARY SCHOOL.

MR. A. SAMUEL.

„ S. MOSES.

„ A. PAKIANADAN.

„ M. ABRAHAM.

GYMNASTIC TEACHERS.

MR. I. DAVID.

„ PAUL DANIEL.

„ G. DAVID.

MR. V. RAMANATHAN AIYAR, *Writer*.

PRIMARY PRACTISING SCHOOL.

1 MASTER AND 1 MISTRESS.

OBITUARY.

MISS C. S. BELL.

Miss Caroline S. Bell, who died of virulent cholera, at Dindigul, December 10th, 1891, joined the Madura Mission Oct. 1887.

While studying Tamil she remained in Madura town, but suffered not a little, her first year in this country, from the effect of the climate. In June 1889, Miss Bell, by vote of the mission, removed to Dindigul, where she assisted Mrs. Chester in her school for girls, and regularly visited the Dispensary and assisted in the medical work for women and children. Her study and practice in a Training School for Nurses in America, fitted her for this.

On Dr. and Mrs. Chester's visit to America, in January 1890, Miss Bell was put in charge of the Girls' and Boys' Boarding Schools, at Dindigul and continued to assist in the Dispensary. On the return of Dr. and Mrs. Chester to India, in June 1890, Miss Bell was transferred, by the mission to Battalagundu, and given charge of the Girls' Boarding School and the Hindu Girls' School, which charge she held till her death.

She was visiting Dindigul, shortly before her death, and by a kind Providence, was able to be of the greatest service, in caring for little Donald Perkins, who had been brought to Dindigul on account of a severe attack of sickness. She only ceased her care of him when too sick, herself, to leave her bed.

Miss Bell was a welcome guest in all our mission homes, she was so cheerful and so helpful. She loved our mission children, and they all loved her and she was always doing something for them. Her invariable kindness was shown, also, in her care of the Girls' Boarding Schools at Dindigul

and Battalagundu. Her kind attention to the sick, among the girls, her efforts to make them cheerful and happy, the time she gave and earnest effort for their spiritual good, greatly endeared to her the girls.

She loved and served her Heavenly Master, and died, doing His service. Though her mission life seemed short yet it was a well filled one and the memory of it will ever be very fragrant.

REV. A. H. BURNELL.

Rev. Alfred Hastings Burnell died in Nordhoff, California, U.S., Oct. 1891, at the early age of 39 years.

Mr. Burnell was born in Ceylon and spent the most of his boyhood in Melur with his missionary parents who removed there in 1855. He went to America in 1865 and after completing his studies, returned to India with his wife in 1882 and was stationed at Manamadura. Ill-health compelled his return to America in 1886 and since then he has lived mostly in California. Mr. Burnell began the beautiful church at Manamadura and has from time to time secured and sent considerable sums of money towards its completion, and though undergoing an enforced absence from India his heart was here and he continued to the last to take the deepest interest in his station and district and particularly in the church which is a monument to his self-sacrifice and interest in his work. He has repeatedly applied to be returned to his old field of labor: but at no time did his health warrant such a step. He was a most conscientious missionary, had gained an excellent knowledge of Tamil and spent himself heartily in his work.

MRS. J. E. CHANDLER.

The death of Mrs. J. E. Chandler occurred at Auburn-dale, Mass., U. S., Friday, September 25th, 1892.

Mrs. Chandler was born in Le Roy, New York, November 16th, 1821, and was therefore nearly 70 years old at the time of her death. Mr. and Mrs. Chandler came to India in April 1847, and were actively engaged in mission work for 42 years. They returned to America in 1889, hoping after a period of rest to return again to their work, but were prevented in carrying out their wishes by the illness of Mrs. Chandler, which was of such a nature as to leave no hope of her recovery. For some years she has been a great sufferer, and at one time nearly two years ago, was near to death but was mercifully raised up again to a moderate degree of health. She was a woman of great energy and earnest purpose.

Her work in the orphanage for famine children, begun in Palani and transferred to Battalagundu and carried on with untiring faithfulness for nearly a dozen years will long be remembered. A number of these orphan girls are now wives of catechists and teachers in various parts of the district.

Mrs. Chandler was the first to begin work for Hindu women in the houses in Madura, and always took a deep interest in the advancement of native women, both Christians and Hindus.

REV. JAMES HERRICK.

Rev. James Herrick died at Brattleborough, Vt., U.S., November 30th, 1891, aged 77 years.

Mr. Herrick graduated from Williams College in 1841 and finished his course in theology in 1845. He embarked in November of the same year and joined the Madura Mission in April 1846. He was stationed at Tirumangalam and continued in charge of that district through all the years he was in India though he was placed in charge of Pasumalai on three different occasions when the missionaries at that station were obliged to return to the U. S.,

and thus superintended the Seminary for a period of eight years and for four years more he was in charge of the Mandapasalai district. In the long course of his missionary life of 37 years he visited the United States but once when he was absent from India not quite three years.

Under his judicious, faithful Christian work and example the little Christian community of 50 families in four congregations, which he found in the district had grown to over 1,300 souls in 57 villages when he left in 1883.

His friendly manuer drew every body. He loved to sing with the school children; he loved to travel the distance between his village congregations on horse back that he might converse on religious matters with the country people he fell in with by the way. 37 years of traversing his district made him well known to all, over its entire area. And wherever he was known he was loved and respected, and his friendly offices were sought by Hindus as well as Christians. He loved also to lead his native helpers in their tent work among the villages where he could share a simple life with them, rising at dawn or before it, to begin the work of the day, with a gathering for united prayer for the divine blessing on what they were about to do, when he would again gather them around him at the mid-day hour for conversation about their work and about some scriptural subject, and could again accompany them in their evening work, and take a full share in all the toil. He loved it because this kind of life brought him most thoroughly into contact with the people whom he wished to influence, and every native within his district he felt to be his parishioner. Few missionaries after so long a life in a mission field have left it more loved by his fellow missionaries and the people of his district, more respected for his prudence, his practical wisdom, and his kindly interest in all their spiritual welfare than Mr. Herrick.

He left the mission in 1883 uncertain whether he would be able to return. He came later to regard it as a mistake that he did not avail himself of an earlier vacation in

a cooler climate which he might have taken and thus have added some years more to his missionary activity. He has not, however, been altogether laid aside from work for the past eight years ; but he would have gladly spent a part of that period in India had it been possible.

REV. HENRY CHERRY.

Died at Pompey, New York, U.S., Sept. 20th, 1891, at the advanced age of 83 years and five months. Mr. and Mrs. Cherry came to Madura as missionaries of the American Board with six other missionaries and their wives, viz., Rev. Edward and Mrs. Cope, Rev. N. M. and Mrs. Crane, Rev. C. F. and Mrs. Muzzy, Rev. F. D. W. and Mrs. Ward, Rev. W. and Mrs. Tracy and Dr. and Mrs. Steele, in 1837, 54 years ago, and three years after the establishment of the Madura Mission. Mr. Cherry went to America on account of ill-health in 1849 and did not return to India again. He lived for some time at Sivaganga, and afterwards in Madura, where he had charge of the English School. Before entering the ministry he began to learn the profession of civil engineer and architect and he found use for his talent in that direction on the mission field. The church at Pasmalai was designed by him and the East Gate Church Madura, was both designed and built by him, and he had to do with the erection of other buildings in the district. In America he was Pastor of churches in St. Joseph, Dowgiac and Owosso, Mich., and Chaplain of the 10th Michigan Cavalry Regiment during the American Civil War.

TABLES.

No. I.

Statistics of Congregations.

NAME OF STATION.	When first occupied.	NATIVE AGENCY.						Total.	Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sabbath attendance.	Sabbath Schools.	Sabbath School attendance.	Men able to read.	Women do.	Children do.	Station Purposes.			Other Purposes.			TOTAL.		
		Ordnained.	Catechists.	Evangelists.	Bible Women.	Masters.	Mistresses.																		Total.								
																										Rs.	A.	P.	Rs.	A.		P.	Rs.	A.	P.
Madura	1834	2	9	1	20	30	18	80	23	15	192	254	463	909	20	31	26	6	580	23	783	145	151	238	1546	0	1	156	7	4	1702	7	5
Dindigul	1835	4	16	2	2	4	11	76	67	35	463	464	734	1661	22	47	18	18	1127	2	265	274	136	271	741	14	10	269	0	0	1010	14	10
Tirumangalam	1838	1	19	1	1	4	1	37	55	37	612	443	636	1589	20	51	26	13	900	13	320	273	88	150	418	14	2	0	0	0	418	14	2
Tirupuvanam	1838	0	8	1	2	8	7	26	17	15	105	113	131	349	7	9	11	2	291	10	171	37	25	34	52	2	0	114	2	0	165	4	0
Pasumalei	1845	2	3	1	2	19	1	28	5	2	170	41	61	272	51	9	7	0	210	1	200	170	30	26	386	7	5	49	12	0	431	3	5
Periakulam	1848	4	25	1	2	21	6	59	58	47	691	786	1310	2787	6	71	56	25	1810	33	973	299	92	202	1625	14	7	49	4	10	1675	3	5
Mandapasalei	1851	3	28	1	4	18	5	59	102	63	1057	953	1471	3481	302	93	90	25	1937	40	1030	445	135	200	1378	0	0	50	0	0	1428	0	0
Battalagundu	1857	3	9	1	1	17	6	37	31	18	187	218	448	853	28	28	32	13	540	23	627	108	63	120	467	2	10	41	2	5	508	5	3
Melur	1857	0	8	1	4	13	2	28	16	10	50	42	95	187	28	10	1	1	111	11	222	44	31	47	8	0	0	103	0	0	111	8	0
Palani	1862	1	7	0	1	10	6	25	16	14	135	169	345	649	73	16	9	5	560	16	392	66	38	92	86	13	5	52	3	10	139	1	3
Manamadurai	1864	0	12	1	3	15	7	38	27	25	143	163	258	564	86	19	8	5	372	8	171	58	48	49	226	5	10	97	10	0	324	0	0
Kodikanal	1867	1	2	1	1	7	3	15	2	2	71	75	160	306	54	11	1	2	152	2	68	58	43	54	497	0	0	45	11	0	542	11	9
Total...	21	146	12	43	203	73	508	419	283	3876	3721	6112	13,607	581,395	285	115	8690	182,522	1979	880	1483	7415	3	2	928	5	5	8458	8	0			

No. II.—Statistics of Churches.

NAME OF STATION.	CHURCHES.	PASTORS.	Date of Organization.	Date of Ordination.	Present Membership.	Contributions.	ADDITIONS.						LOSSES.						Gain, or Loss.	Gain or Loss by Stations.	Present Membership Do.	Children baptised this year.	Baptised persons in Cong. not Communicants.
							By Profession.			Total.	Dismissed to Madras Mission Churches.	To other Missions.	Suspended.	Excommunicated.	Struck from Records.	Deaths.	Total.						
							Baptised in Infancy.	From Romanists.	From Heathen.														
Madura	Station	1834	Rs. A. P.	83	221 9 4	1	1	1	1	2	4	3	5	5	12	12	10	6	116				
	Madura West	1868	Rev. J. Rowland	1890..	142	769 9 11	5	5	5	5	22	2	46	12	4	4	62	15	124				
	Madura East	1872	136	664 12 8	1891..	46	46	46	46	49	8	11	11	3	3	13	46	150					
	North Gate	1891	Rev. S. Simon	1891..	162	436 13 1	2	2	5	8	13	2	1	3	3	13	5	32					
Dindigul	Station	1835	162	436 13 1	1875	118	417 1 9	8	1	9	4	4	4	13	2	1	1	220					
	Dindigul	1858	Rev. J. Colton	1875	118	417 1 9	8	1	9	4	4	4	4	13	2	1	1	128					
	Pugayilepatti	1872	" A. Clark	1872..	41	60 0 0	3	3	3	3	8	2	2	2	1	1	1	5					
	Dindigul West	1891	Rev. A. Savarimuthu ..	1898..	104	97 0 0	5	5	5	5	8	2	2	2	1	1	1	8					
Tirumangalam ..	Station	1838	129	120 14 2	1885	157	218 0 0	1	1	1	1	1	1	8	1	1	3	140					
	Mallankinara	1855	Rev. A. Perumal	1885	86	80 0 0	0	0	0	0	0	0	0	0	0	0	0	250					
	Trinity	1885	100	130 0 0	1871..	143	431 3 5	11	1	13	8	3	3	24	42	10	4	7					
	Station	1838	Rev. A. Barnes	1871..	104	290 2 7	4	4	4	4	9	1	1	9	2	2	2	143					
Tirupurvanam ..	Kotchemedu	1856	" C. Williams	1858	170	369 3 4	2	2	3	5	2	1	5	11	7	5	1	64					
	Andipatti	1839	Rev. S. Isaac	1872..	80	113 7 14	1	1	3	5	15	2	2	20	7	3	13	114					
	Kambam	1856	" S. Nallatambi	1883	116	351 2 10	6	6	5	5	12	5	2	20	6	1	3	176					
	Koilarpuram	1856	Rev. S. Vethamanikam ..	1890..	124	420 14 6	4	4	4	4	35	13	2	35	13	2	5	68					
Periakulam	Bodinyakanur	1859	88	225 0 0	1855	51	50 0 0	1	1	3	4	4	2	8	2	2	1	109					
	Station	1851	36	50 0 0	1855	36	50 0 0	2	2	4	2	2	2	8	2	2	5	104					
	Vekaurani	1855	62	45 0 0	1858	62	45 0 0	0	0	7	2	1	1	8	2	1	3	53					
	Karisekulam East ..	1855	Rev. M. Thomas	1873..	130	180 0 0	1	1	7	8	2	6	16	4	6	1	4	58					
Mandapasale ..	Kanjampatti	1855	" Samuel Taylor	1883..	190	564 0 0	2	2	2	2	2	2	2	20	6	1	3	94					
	Arupakkottai	1883	84	75 0 0	1883..	130	180 0 0	0	0	16	2	2	2	20	6	1	10	172					
	Karisekulam West ..	1855	" M. Eames	1870..	119	160 0 0	0	0	2	2	2	2	2	2	2	2	2	105					
	Kumudi	1889	" A. Picheimuttu	1884..	110	223 14 8	8	8	3	3	9	4	4	12	7	2	17	54					
Battalagundu ..	Paralechi	1855	53	79 0 0	1884..	110	223 14 8	8	8	4	4	4	12	7	2	1	4	8					
	Station	1872	" A. Picheimuttu	1884..	110	223 14 8	8	8	4	4	4	4	12	7	2	1	4	54					
	Slukkuvarpatti	1872	" I. Savarimuthu ..	1890	72	121 8 8	1	1	2	8	2	2	2	12	2	2	1	12					
	Annapatti	1872	" S. Jacob	1890	74	133 8 8	4	4	4	4	1	1	1	12	2	2	13	104					
Mehar	Ponnamatti	1876	52	112 7 4	1890	62	112 7 4	8	8	2	2	2	2	6	8	2	2	32					
	Chandlerpuram	1878	" S. Jacob	1890	11	16 15 7	0	0	1	1	2	2	2	2	2	2	2	58					
	Station	1857	64	111 0 0	1886..	54	111 0 0	2	2	4	3	2	1	16	4	1	3	74					
	Station	1862	Rev. A. David	1886..	140	139 1 3	1	1	10	11	4	3	2	16	4	1	8	133					
Palani	Station	1862	87	324 0 0	1889..	124	542 11 0	2	2	5	6	3	14	1	1	2	6	140					
	Station	1864	87	324 0 0	1889..	124	542 11 0	2	2	5	6	3	14	1	1	2	6	133					

No. III.—Statistics of Evangelistic Work.

NAME OF STATION.	ITINERACY.						WORK OF EVANGELISTS FOR HINDUS.		WORK OF THE BIBLE WOMEN.							BOOK DISTRIBUTION.				TOTAL OF RECEIPTS.					
	Number of Itineracies	No. of Encampments.	No. of days of Encamp.	Days Labor of Missionary	Total days labor of Na- tive Agents.	No. of separate villages visited.	Hearers.	No. of villages visited.	No. of hearers.	No. of Bible Women.	No. of Persons under instruction.	Do. received this year.	No. of separate houses visited.	No. of hearers.	No. of Bibles sold & given.	No. of Test. do. do.	No. of Bible portions sold and given.	Amount realised for Scriptures and portions.	No. of Tracts and Handbills.			School and other Books.	Amount realised for Tracts and Books.		
																							Rs.	A.	P.
Madura	5	28	65	10	880	65	34,119	148	3,842	20	1309	467	2321	44,400	61	90	1382	85	15	4	13,735	3670	Rs.	A.	P.
Dindigul	4	8	40	...	240	360	15,375	180	11,350	2	41	23	280	3929	21	39	593	22	2	6	12,201	1918	Rs.	A.	P.
Tirumangalam	3	20	21	...	91	120	6,158	150	8,000	1	34	9	415	2795	4	70	...	0	0	0	5110	95	Rs.	A.	P.
Tirupuvanam	3	6	17	6	91	96	5,477	75	4,510	2	68	12	310	5233	3	2	50	3	1	0	4000	75	Rs.	A.	P.
Pasumalei	3	7	22	...	225	66	2,732	11	3,200	2	54	10	35	2237	10	6	260	6	0	6	5430	189	Rs.	A.	P.
Periakulam ...	14	52	107	...	429	147	19,576	130	7,500	2	35	10	1900	10025	19	29	245	14	11	6	2920	960	Rs.	A.	P.
Mandapasálei	4	16	32	13	222	282	14,224	100	6,000	4	154	125	499	7042	39	60	418	26	0	0	5000	...	Rs.	A.	P.
Battalagundu	8	14	46	2	300	190	14,980	65	6,718	1	10	2	126	4547	...	...	69	1	10	9	4613	45	Rs.	A.	P.
Mélur	7	24	42	8	385	518	39,467	96	10,115	4	117	25	433	10155	13	7	403	15	0	0	6775	726	Rs.	A.	P.
Palani	2	5	11	...	54	90	7,453	...	.....	1	25	15	315	2407	...	...	30	17	8	6	5240	624	Rs.	A.	P.
Mánamadura...	5	30	58	10	674	937	23,445	87	3,473	3	82	18	898	14126	28	11	262	19	4	6	4362	647	Rs.	A.	P.
Kodikanal	5	19	32	...	288	53	54,70	68	7,450	1	18	10	120	2360	10	25	84	4	3	9	1450	325	Rs.	A.	P.
Total...	63	229	493	49	3879	2924	188,476	1110	72,158	43	1947	726	7652	109256	208	339	3796	215	10	4	470,836	9,274	Rs.	A.	P.
																							Rs.	A.	P.

No. IV.

Statistics of Educational Work.

NAME OF STATION.	PASUMALAI INST., MADURA GIRLS' NOR. SCH. HIGH AND MIDDLE SCHOOLS.										STATION BOARDING SCHOOLS.										VILLAGE & STATION PRIMARY SCHOOLS.										HINDU GIRLS' SCHOOLS.				Fees from all Schools.	Rs. A. P.
	No. of Teachers.	Theological Students.	Students on Roll in Col. Dept.	Students on Roll in H. Sch. Dept.	Do. on Roll in Mid. Sch. do.	Do. on Roll in Primary. do.	Total of Students.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Pupils recd. in 1890.	No. of Pupils left in 1890.	M. Pup. on Roll in Mid. Dep.	M. Pup. on Roll in Prim. do.	F. Pup. on Roll Middle do.	F. Pup. on Roll Prim. do.	Total Pupils on Rolls.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Christian Boys on the Rolls.	No. of Christian Girls on the Rolls.	Total.	No. of other Boys.	No. of other Girls.	Total.	Total of Scholars.	No. of Schools.	No. of Teachers.	No. of Scholars on the Rolls	Grand Total on the Rolls of all Schools.					
Madura	21	15	41	152	165	373	...	11	9	2	30	7	37	307	19	326	363	516	422	1158	2677	2	6													
Fem. Nor. School	11	...	...	...	...	...	...	22	28	5	36	36	72	640	40	680	752	2	6	216	1163	2036	5	0						
Dindigul .....	...	...	...	...	...	...	...	11	11	1	32	6	38	226	13	239	277	...	...	...	277	70	0			
Tirumangalam .....	...	...	...	...	...	...	...	10	8	6	12	10	22	190	1	191	213	1	31	244	96	0							
Tirupuvanam .....	...	...	...	...	...	...	...	1	1	...	...	...	...	42	...	42	42	...	...	406	3350	0			
Pasumalai	18	10	32	39	62	143	78	364	27	27	6	142	20	162	444	18	462	624	1	2	20	644	313	12												
Periakulam .....	...	...	...	...	...	...	...	...	25	13	2	104	23	127	347	5	352	479	1	2	52	531	150	0				
Mandapasalei .....	...	...	...	...	...	...	...	...	67	15	...	...	28	...	...	...	...	...	...	...	...	...	...	...	...
Battalagundu .....	...	...	...	...	...	...	...	...	63	14	3	2	34	12	46	320	24	344	390	2	2	34	487	548	12			
Mélur	19	6	25										
Palani .....	...	...	...	...	...	...	...	...	8	12	1	11	4	15	249	3	252	267	1	2	54	321	289	2	11			
Mánamadura .....	...	...	...	...	...	...	...	...	10	12	4	42	11	53	312	16	328	331	1	3	80	461	237	8	0			
Kodikanal .....	...	...	...	...	...	...	...	...	6	12	2	9	7	16	274	...	274	290	2	4	61	351	330	8	5			
Total	50	10	47	39	103	372	336	907	711	8	98	58	34	91	786	218	465	143	608	3558	149	3707	4315	16	38	970	6280	10,251	8	0						

Donations.

The following donations, received by those under whose names they are severally specified, are thankfully acknowledged.

REV. J. S. CHANDLER.

For Bowdoin School, Battalagundu.

Mrs. M. P. F. Barrows and Mrs. S. C. F. Hammond, through Prof. H. Johnson, Bowdoin College	\$ 50 00
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For Evangelist.

Young Ladies Missionary Society, New England Conservatory of Music, Boston	\$ 60 00
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For Educational Work.

Young Men's Club, Woburn, Mass.	\$ 60 00
Sabbath School, St., Cloud, Minn.	45 00
Mrs. S. B. Capron, Chicago, Ill.	.....	25 00
W. B. M. Auxiliary, Winter Park, Fla.	.....	25 00
Worthfield Seminary, Worthfield, Mass.	.....	25 00
Miss M. Sherman, Hampton, Va.	.....	20 00
Mrs. Hilles, Baltimore, Md.	.....	20 00
Light Bearers, Haydenville, Mass.	.....	20 00
Madura Band, Wakefield, Kan.	.....	14 30
Miss Evelyn Hall, Worthfield, Mass.	.....	13 00

For General Work.

Friends, through Rev. J. E. Chandler	.....	30 00
Friends in Auburndale	.....	22 00
Earnest Workers, East Douglass, Mass.	.....	15 00
J. C. Dickey, Esq., Oxford, Penn.	.....	20 00
Rev. J. E. Vanes, Bangalore	.....	Rs. 10 0 0
C. C. Bragdon, Esq., Auburndale, Mass.	.....	„ 4 0 0

REV. H. C. HAZEN.

Mrs. Capron for	Manamadura New Church	...	\$ 25 00
Mrs. Jennie Hurd	do.	do.	20 00
Mr. A. L. Salsbury	do.	do.	25 00
Mrs. Mary E. Richardson	do.	do.	29 00
Friends in Holly, N. Y.	do.	do.	14 50
Mrs. Whitimore for	Pasumalai Student	...	25 00
Holly Sunday School	do.	...	20 00
Dedham, Mass. Sunday School	do.	...	20 00
U. S. C. E. by S. Alice Mayo	do.	...	15 00
A "Friend" for	Bible Women	...	61 50
Willingworkers, Bath, Me.	do.	...	27 00
University Park Mission	...	do.	8 50
Missionary Club, Washington D.C.	...	do.	...
E. H. Cook for	Village Catechist	...	33 34
Mr. M. Srinivasa Row for	School Prizes	...	Rs. 10 0 0
Mr. Alaga Chettiar for	Village Catechist	...	„ 4 0 0

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Mr. J. D. Gregory, wife and daughter, Princeton, Mass., for Sciopticon and slides	\$ 50 00
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MISS H. A. HOUSTON.

Dorchester Missionary Society	\$ 41 50
Mrs. Little, Burlington, Iowa	30 50

REV. F. E. JEFFERY.

G. A. Harrington, Esq., Pawnee City, Neb.	...	\$ 20 00
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				Rs.	A.	P.
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Mrs. H. M. Singer	25 00			
Dallas Church and S.S., Dallas, Texas	...	30 00		76	15	2

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For Education.

	Rs.	Α.	P.
"Tyler Mission," Newburyport, Mass., U.S.A. ...	69	9	0
Miss Emma Buck, Orland, Me., do. ...	27	6	0
Cong. Sunday School, Windham, Conn., do. ...	47	8	0
Do. Walnut Hills, do. ...	71	4	5

For Kodaihanal Native Church Building.

Rev. J. C. Perkins	not reported in 1890	...	20	0	0
Rev. G. T. Washburn, D.D.	do.	do.	...	50	0 0
B. Samuel	do.	do.	..	7	0 0
Sampson Butler	do.	do.	...	5	0 0
Mrs. S. W. Howland, 2nd Donation	...	...	10	0	0
Judge Weld, M.C.S.	...	...	...	10	0 0
Do. Farmer, do.	...	...	...	10	0 0
Do. Weir, do.	...	...	...	10	0 0
Collector Kough	...	...	...	10	0 0
Dr. Chester 10, Miss Kistler 5, Rev. Goudy 2	...	...	17	0	0
Rev. Adams 2, A Friend 3, Rev. E. P. Rice 5	...	...	10	0	0
Rev. C. H. Richards 5, Rt. Rev. Bishop Hodges 10	15	0	0
Mr. Matthews 5, Miss Bassie 5, Dr. McPhail 5	15	0	0
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Miss Falconer 5, Miss Hutcheon 5, Rev. J. Russel	20	0	0
10	20	0	0
Rev. Louis R. Scudder, M.D.	20	0	0
Convention Collection	33	3	0
Rev. Edward Webb, Oxford, Pa., U.S.A. \$ 50 00	143	5	7
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H. B. Mactaggart, Esq.	25	0	0
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REV. J. C. PERKINS.

1st Congregational Church, Fall River	138	0	0
Rev. C. A. White, 'Arthur's' gift	168	0	0
Tolman Missionary Band, Mill's College, California	.....	56	0	0
Wm. P. Hardy, Oakland, Cal.	.....	71	0	0

	Rs.	A.	P.
Mr. R. S. Milton, Mass.	142	0	0
Faith Church Mission Band, Baltimore	122	0	0
The Valley Church, Orange, N. J.	165	0	0
Deacon Jennings, Clinton Av. Cong. Church, Brooklyn	192	0	0
3rd Cong. Church, San Francisco	139	0	0
Mrs. E. Nicholo, do.	56	0	0
Mrs. Ekley, do.	40	0	0
Mrs. Smith	40	0	0
Rev. G. H. Pratt, Saundersville, Mass.	82	0	0
Crowel Y. P. S. E., Haverhill, Mass.	125	0	0
Mrs. W. R. and C. W. Hill, Wilkinsonville, Mass.	275	0	0
Mission Society, East Windsor, Conn.	40	0	0

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By donation through Mrs. Capron	\$ 25 00
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	Rs.	A.	P.
Congregational Church, Ravenswood, Chicago ...	172	13	8
Congregational Church, Moravia, N.Y., through Rev. H. L. Bailey	24	15	12
Congregational Church, Randolph, N.Y., through Rev. Robert Humphrey	29	1	7
Capt. E. O. Hills, Chicago	27	13	0
E. S. Swift, Esq., New Haven, Conn.	14	3	0
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Mr. M. Strinivasa Row	25	0	0
Mr. S. Gopala Chariar	45	0	0
J. H. K. Watson, Esq.	50	0	0
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J. S. Rankin, Esq.	15	0	0
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G. N. Alston, Esq.	15	0	0
George Thompson, Esq.	40	0	0
J. H. Alston, Esq.	100	0	0
Mr. M. Narasimma Chariar...	25	0	0
Mr. M. Alagiriswamy Naidu Garu...	20	0	0
Zemindar of Perayur	50	0	0
H. B. Mactaggart, Esq.	220	0	0
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Robert Fischer, Esq.	50	0	0

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Little Workers, Talladega, Alabama,	do.	5 00
Mrs. Jenkins, Kilbourne City, Wis.,	do.	50 00
Rev. F. D. Sargent, Putnam, Ct.,	do.	15 00
Friends in Conn.,	do.	15 00
Rev. J. B. Devins, New York,	do.	25 00
Springfield Church,	do.	Rs. 178 0 0
Rev. E. P. Thwing, M.D., Brooklyn,	do.	„ 430 0 0
Up and Ready boys, Montreal, Canada	.....	£ 6 2 6



Items from the Statistical Tables.

Population of Mission District .....	...	2,103,000
Ordained missionaries on the field .....	.....	8
Missionary ladies, married and single .....	.....	13
Stations .....	.....	12
Ordained native agents .....	.....	19
Villages containing Christians .....	.....	419
Adherents .....	.....	13,607
Persons able to read .....	.....	4,342
Average attendance at Sabbath services .....	.....	8,690
Sabbath schools .....	.....	182
Average attendance at do. ....	.....	5,222
Communicants .....	.....	3,707
Additions on profession .....	.....	157
Total additions .....	.....	396
Contributions	Rs.	8,458
Bible women .....	.....	43
Persons under instruction by do. ....	.....	1,947
Hearers addressed by evangelists.....	.....	72,158
Do. do. on itineracies .....	.....	188,476
Bibles and Testaments sold and given .....	.....	547
Scripture portions do. ....	.....	3,796
Schools of all grades .....	.....	169
Teachers .....	.....	294
Pupils .....	.....	5,610
Fees	Rs.	10,251-8-0

Post Office Addresses of the Missionaries.

REV. J. S. CHANDLER	}	Madura.
MRS. J. S. CHANDLER		
REV. E. CHESTER, M.D.	}	Dindigul.
MRS. E. CHESTER		
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MRS. W. P. ELWOOD		
REV. H. C. HAZEN	}	Manamadura.
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REV. F. E. JEFFERY	}	Battalagundu.
MRS. F. E. JEFFERY		
REV. J. P. JONES	}	Pasumalai.
MRS. J. P. JONES		
REV. J. T. NOYES	}	Kodaikanal.
MRS. J. T. NOYES		
MISS B. B. NOYES		Madura.
REV. J. C. PERKINS	}	Arupukottai.
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H. H. STUTSON, ESQ.		Pasumalai.
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REV. F. VAN ALLEN, M.D.	}	Madura.
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REV. G. T. WASHBURN, D.D.	}	Pasumalai.
MRS. G. T. WASHBURN		
REV. G. W. WRIGHT		Tirumangalam.
REV. J. E. CHANDLER	}	On furlough in America.
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